

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

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Bob. 9
NEW SERIES, VOL. XIII, NO. 35.

The Necessity of an Integrated Conscience.

By John P. Hemby.

No. 4.

In concluding this series of articles, let us look for confirmatory proof of the necessity of an integrated conscience in

THE INIQUITIES OF FASHIONABLE SOCIETY.

Here is a field that Christianity should enter vigorously into and administer drastic treatment to its diseased conscience. For within this field is to be found the well-spring of most of our evils. Yea, verily, there is no evil that corrupts our moral constitution, vitiates our legal system and debauches our home life, that does not have its source directly or indirectly in these circles of gilded society. The private decanter and the wine supper degrade our manhood and womanhood, create and develop a depraved thirst for intoxicants, and implant into our already depraved nature a vitiated thirst that is transmitted down the line of posterity; and thus the souls of future generations as well as those of the present are placed in jeopardy of a drunkard's hell. When such thirsts have been inflamed as with the fires of hell, they call for public drinking houses; and when these have been outlawed and prohibited by law, the blind tiger, the Owl Club, the Elks' Club, and all their like, spring up to evade the law, defy moral sentiment, and to supply liquors to depraved men. These subterfuges are training schools in which men become skilled in the arts of evading those laws that are intended to promote domestic happiness and frugality, temperance and righteousness; and when men become skilled in the arts of violating the laws of society, they soon become without conscience in their business and social relations.

The Euchre Party, the Whist Club, and all other kindred functions of fashionable society train the hands and minds of their participating attendants in the arts of gambling, inculcate and stimulate a covetous passion for self and pleasure that sweeps its victim on with an irresistible impulse into the larger crimes; such as theft, burglary, future dealing, stock manipulations, and the combination of syndicates into trusts for the crushing out of competition in trade and the fleecing of the general public.

The social dance and the public ball develop a desire for sexual affinity from which is evolved concupiscence, free-loveism, and color blindness. Herein is concealed a prolific source of concubinage and miscegenation which violates the marriage vow, destroys domestic peace; and, are destructive of our race purity, and threaten to fill the world with a mongrel blood. Such

functions of fashionable society as these that ignore the voice of conscience, discard ethical proprieties, endanger the marriage institution, imperil the sanctity of the home, and invite the amalgamation of the races, are festering sores on the body of our social organism. And yet some of these people denominate themselves "the elite," and are prominent in church circles and societies for the distribution of charities in the name of God! They always present themselves in the assembly of God's worshiping people with an air of devoutness that challenges our credulity. Here is another puzzling paradox: Why should not the same modest conversation and chaste demeanor that characterize these people in the holy precincts of the sanctuary of God be observed in every sphere and function of our complex life? It is because, in the private walks of life where one is in the inner circles of individual capacity and personal responsibility, the voice of conscience is clear, keen and decisive; but in the glamour of the functions of so-called high life, the authority of conscience is repudiated, and it is not accorded the right to speak. But if it should be allowed to speak at all, it has been bound in such narrow quarters by fetters that are stronger than hemp, and tortured into such abject submission that its voice is timid, confused and indistinct. What it needs is freedom and unification.

These are some of the fields that Christianity must enter vigorously into and claim them as trophies for her Lord ere her work on the earth is complete. The greatest need of the present generation is that divine truth shall be proclaimed with such emphasis that the public and individual conscience shall be redeemed, regenerated and brought under the dominion of scriptural ethics. The voice of Scripture should thunder in the ears of all classes, callings and professions of men till the world's conscience shall become unified and bow in submission to the dominion of God; and the authority of Scripture is acknowledged and obeyed by all men in whatever sphere of business life, or circle of social life they may choose to enter. God will not receive into His kingdom of grace the fractional parts of a divided man; but must and will receive the entire man as a unit. This fact should be proclaimed with tremendous emphasis till all men recognize the authority of God and His word.

Ordination at Gallman.

On September 3rd, 1911, A. F. Youngberg was set apart to the full work of the ministry, by the presbytery which had been previously called by the Gallman Baptist church. The ordaining council consisted

of Rev. John Thompson, the pastor; Rev. J. W. Dickens, Crystal Springs; Rev. R. H. Tandy, Hazlehurst; Rev. R. L. Bunyard, Magnolia; and the four deacons of the church, brethren Little, Tillman, Jackson and Parsons.

The council was organized as follows: Brother Thompson, chairman.

Brother Dickens to lead in questions.

Brother Tandy to deliver charge to the church, candidate and to present the Bible.

Brother Thompson to lead in ordination prayer.

Brother Bunyard to preach the ordination sermon.

It was the universal opinion of the council that Brother Youngberg's examination was the most entirely satisfactory that they had ever heard. He showed not only a prayerful study of God's word, but a profound understanding of its teachings and Baptist doctrines.

I verily believe this young man has made the most rapid progress in the knowledge of God's word and Christian development I ever saw. Just three years ago he was baptized by the writer, and now he not only stands a credible examination for ordination, but preaches acceptably in our best churches.

Brother Youngberg has been two years at Mississippi College and hopes to continue until he completes his course there. If he is given "length of days" in God's service, we look for great things from him. He is a native of Sweden and feels that there is a work for him to do among his own nationality in this country.

The church which set him apart to the full work of the ministry has perfect confidence in him in every respect.

By request of the council,

R. L. Bunyard.

Our Young Preachers.

There is evidently a good crop this year. They are already coming in and there are many more to follow. This makes us rejoice with trembling for the Board will try to help those that really need help, and the Lord chooses to give the most of them the wholesome discipline of poverty. We are proceeding on faith in God and the brethren for there is not a cent in the treasury, but a good sized debt. This is due to the fact that not one church in a hundred gives any thing to ministerial education. Some brethren are promising help. NOW is the time. Don't forget this work, for it is vital to every other interest. Brethren, who write reports on this subject at associations would do well to get helpful information from Dr. H. F. Sproles, Clinton.

P. I. Lipsey.

News in the Circle

MARTIN BALL.

Pastor J. D. Harrington, of the First church, Corinth, is aiding pastor L. F. Gregory this week at Kilmichael. We learn that the meeting is doing well.

Pastor J. P. Harrington of Corinth, aided in a meeting at Gravel Hill, Tenn., where there were twenty-four conversions, and at Kosuth, with fifty-nine conversions—at Popocula with eleven professions.

The church at Millican Springs has just enjoyed a great revival of religion. The writer of these notes preaches there one afternoon in each month. There were many valuable additions by baptism. The pastor did the preaching.

Rev. W. S. Derrick, of Water Valley, is assisting his brother, Pastor M. J. Derrick, this week at Duck Hill. We learn that they are having a gracious meeting.

The Baptist and Reflector, always good, comes out this week with the pictures of the Presidents and faculty of Union University. It gives a short sketch of the life of each one.

Rev. J. M. P. Morrow has accepted the North church Ft. Worth, Texas, which Dr. Luther Little so recently resigned.

The church at Big Lick, N. C., has recently enjoyed a gracious meeting. The preaching was done by Rev. J. F. Black, of Texas. There were forty-four additions by baptism.

We have three Baptists now on the International Sunday School committee—Prof. J. R. Sanpey, Dr. Ira L. Price who has served several years, and Prof. E. B. Pollard, recently elected. They are abundantly able to represent the denomination.

Rev. W. T. House of Graham, Texas, has accepted the chair of Bible in Howard Payne College, Texas, and Rev. C. R. Taylor, of East, Texas, has accepted the care of the church at Graham.

Pastor W. E. Hall, of Greenville, Miss., aided Dr. I. A. Penick in a gracious revival at Martin recently. There were sixteen additions when last heard from.

A new church house has recently been completed at Wynne, Ark. The dedicatory sermon was preached by Rev. R. A. Cooper, of Montotoc. He remained to conduct a meeting.

Rev. Jas. B. Leavell, of Indianola, recently aided his uncle, R. A. Cooper, in a meeting at Popocula. There were nine additions by baptism.

Rev. T. J. Miley recently held a meeting at Poplar Springs church. There were twenty-eight additions, twenty-three by baptism.

Dr. I. P. Trotter, of the First church, of

Hattiesburg, is spending his vacation partly at Winona with relatives and friends, who are always glad to have him.

Dr. J. B. Lawrence, of the First church, New Orleans, is aiding pastor J. P. Culpepper in a meeting at Newton. We are expecting gracious results.

Editor R. L. Breland recently aided his associate Rev. W. P. Chapman in a meeting at Springfield. There were sixteen added to the church by baptism.

Farewell Service to Dr. Curry.

The farewell service at the First Baptist church, held in honor of Dr. and Mrs. R. S. Curry, on last Sunday night, was largely attended by the people of Columbus, irrespective of denomination, the friends of this good man and good woman joining in with common impulse to bespeak their appreciation of them. The pulpit and platform of the same were decorated with flowers and upon the platform were the speakers, representing all the churches of this city, who came to speak of him, his good work and his good name.

The service was a touching one and it brought sorrow to the hearts of the hundreds who had known Dr. and Mrs. Curry for many, many years, as they realized as it was the formal farewell to him and his good family. Rev. Mr. Hewitt, pastor of the church, began the service by stating that a number of citizens had been invited to participate on the occasion, and to speak of Dr. Curry in the various relations which he has sustained in this community. He introduced the chairman of the board of deacons of the church, Mr. T. M. Jacob, who very beautifully reviewed Dr. Curry's connection with the church and the service he had rendered since his residence in this city of twenty years. He was followed by Mr. V. B. Imes, a member of the Baraca class of the church, who succeeds Dr. Curry as the class leader, and Mr. Imes reviewed feelingly his service as the leader of that cause.

Dr. Jas. Lipscomb, who was a partner of Dr. Curry for a number of years, spoke of him as a physician. Mr. P. W. Maer reviewed his record as a citizen, and Mr. Simrall reviewed the beautiful relations which had existed between their families as a neighbor. Mr. John Stinson paid a beautiful tribute to Mrs. Curry, after which Dr. Hewitt, in touching and beautiful words presented to Dr. Curry a handsome gold watch with the inscriptions, "Attesting the Love of Your Columbus Friends," thereon, and spoke beautifully of his service as a churchman, and as a citizen in this community, echoing a sentiment in every heart that peace and contentment and happiness might ever attend him and his family in his new home.

Dr. Curry responded to the very many nice sentiments expressed for him and his work in this community, spoke impressively of the relationship which had existed between him and his fellowmen since his residence in Columbus. As one of the speakers had said, "behind every good man there

was some good woman," and Dr. Curry stated that behind him there were two good women, his good mother and his good wife, and if his life had been useful and helpful and inspiring to his fellowmen, to them belonged the credit. He referred to the sorrow which his leave-taking gave him and his family, and spoke of the enlarged opportunity that his new work would give him in bringing sunshine and happiness into the lives of the unfortunate little children of this State. He spoke very feelingly for thirty minutes and his remarks evoked a responsive good wish from every one present. At the conclusion of the service there was an informal good bye said and many went forward to press his hand and that of his good wife, and to wish for them a happy future.

Dr. Curry and his wife and family left yesterday for Jackson, where he goes to take up his new work as superintendent of the Blind Institute, and he is followed by the good wishes of this entire community for his good health and prosperity in his new work and in his new home.—Columbus Dispatch August 23, '11.

Special Attention!

R. J. Willingham.

We call special attention to a few points in connection with our foreign mission work. Four months of this convention year have passed. In that time the Board has received \$64,999.34. This includes all that has been contributed up to the present on the subscriptions made in Jacksonville at our Convention. Last year for the same time we had received \$53,469.62, so that it will be seen that we have made a gain this year of a little over \$11,500. More will come in yet that was subscribed at Jacksonville, so that the collection there has helped us, but it can be readily seen that we have not met all our obligations, as we started with an indebtedness of nearly \$90,000, and the expenses per month for the last four months have been about \$45,000. There are those who might feel that we have cause for discouragement, but on the other hand we are grateful that our receipts have been larger than heretofore, and we feel that our people with one united purpose should press forward to meet all of our obligations during this year.

PLAN PROPOSED.

We have already given out through the papers and the Foreign Mission Journal the plan proposed for us to "take stock" as though we were in a "joint stock company." We want so far as possible every church to have a part in this. We are asking for six thousand shares to be subscribed at one hundred dollars a share. Some churches can take one share, others two, or five or ten, or even up to fifty or more. Other churches can take a half share, \$50, or a quarter share, \$25. In some cases several churches can agree together to take one share. We are glad to report that we are hearing from a number of churches that are subscribing. Some are subscribing more than we had cause to

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hope for from them. There are also individuals who are taking one or more shares. To make this plan succeed, we need the pastors and leaders in the churches to bring this subject to the attention of the churches, and to try to get them to take action. They are not expected to change from their usual plan of giving, or to interfere with any arrangements in any state, but they can subscribe for so many shares payable between now and the last of next April. We ask pastors and leading laymen to take hold vigorously of this proposition, and let us make it a glorious success.

TRIALS.

The last four months have been trying ones on the Board. Numbers of young people have been pleading to be sent to the foreign field. The missionaries at the front report glorious progress and have begged for recruits, and also for aid to enlarge the work. We do not think that there ever has been a time in the history of our Board when funds could be used to better effect in advancing the work than just now. Is not God putting us to a test to see whether we will trust Him, and come up to His help, and at the same time receive His blessings?

OPPORTUNITIES.

Our district associations and other meetings furnish glorious opportunities to present the work. We ask that so far as possible at all of these meetings the brethren earnestly press the work of world-wide evangelization on the hearts of God's people. How magnified the deity of Jesus Christ and the vicarious atonement for sin! How real to him was the living Christ and the work of the Holy Spirit!

His library was well stocked with the best theological works of his day and he knew his books with a remarkable accuracy. His eyesight was failing, but he could tell the shelf and the distance from the end where each book could be found and often could give the page where the subject under discussion could be found. Many and blessed were the hours we spent together reading those books and precious were the gems of knowledge which I learned in this way.

We earnestly ask all of our brethren and sisters to pray to God that the Board may have wisdom to know how to conduct the work at this time of great opportunity, and of trying conditions. Will you also pray that the Lord may graciously open the hearts of our people to give for the work and in addition plead with God that he will bless our missionaries and give them wisdom to win and train souls in foreign lands for Him.

Richmond, Va., Aug. 31, 1911.

Deacon Faithful.

It was on a sultry, summer Sunday afternoon when I met Deacon Faithful for the first time. It was my first visit to his church, and as he was suffering from a severe injury sustained in a runaway accident, which was the theme of anxious discussion in the whole community, I went in the afternoon to pay him a visit and to form the acquaintance of the man whom all the brethren so lovingly recognized as the wise leader of the church's activities. He was somewhat advanced in age and his injuries were such as to give grave cause for anxiety.

I shall never forget the cordial greeting I received both from the Deacon and his excellent wife. Notwithstanding his suf-

fering, there was a glow of satisfaction on his face and a note of triumph in his voice. He expressed pleasure in meeting me and showed interest in the affairs of the church by inquiring carefully about the congregation and the service at the church that morning. At a glance, I saw that I was in the presence of one of the fathers of Israel whose genial spirit and loving heart made his companionship an unspeakable delight to all who enjoyed it and was conscious that my soul was being bound to his as with hooks of steel. He talked calmly of the seriousness of his condition and said he knew not whether it was the Lord's will to raise him up, but in any case he was reconciled to His will.

When I took my departure my soul was filled with that peculiar exaltation which comes only from intimate contact with one who walks with God. This blessed ray of light, however, proved to be only the first beam of a heavenly stream of illumination which flowed into my soul for several years from the life of this godly man. For I became his pastor and he was soon able to be in his place on the front seat, and his house was the preacher's home on many occasions.

He was faithful to the truth. How he loved God's Word! How firmly and yet low lovingly he stood for the doctrines of grace! How quick was he in detecting the signs of error! How astute was he in pointing out the fallacies of false argument! How he magnified the deity of Jesus Christ and the vicarious atonement for sin! How real to him was the living Christ and the work of the Holy Spirit!

His library was well stocked with the best theological works of his day and he knew his books with a remarkable accuracy. His eyesight was failing, but he could tell the shelf and the distance from the end where each book could be found and often could give the page where the subject under discussion could be found. Many and blessed were the hours we spent together reading those books and precious were the gems of knowledge which I learned in this way.

Through his long and useful life, he spent his days in his lovely country home, where he enjoyed from his own earnings an ample sufficiency of the good things which the world gives. His home was like a city that is set upon a hill which gave light to all the community. He held every position of trust and honor which his church and association could bestow upon him and blessed the world with his benevolent influence and liberal gifts. He went home to Heaven a few years ago, but his influence lives in hundreds of lives. Nearly a score of preachers, some of whom today are occupying places of large influence, who at different times were the pastors of his church and received a decided uplift from his life, will rise up at the judgment to call him blessed.

X X X.

This is the gospel of labor—
Ring it ye bells of the kirk—
The Lord of love came down from above
To live with the men who work.
This is the rose that Hee planted,
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the blessing of earth is toil.
—Henry Van Dyke.

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It seems almost gratuitous to say that

State Mission work is basal to any large
success in either home or foreign missions;
and yet the small consideration accorded
this department of our work as Mississippi
Baptists emphasizes the importance of con-tinually impressing upon our people the need
of State Missions. Sending all of our mis-sion money to the foreign field to the neg-
lect of destitution in our midst is like a
farmer sending all his grain to mill with-
out saving any to plant. We need a strong
home base of supplies that we may harvesta large field to be divided liberally among
our heathen brothers.So, as September and October are seed
time with Mississippi Baptists, let us sow
bountifully in State Mission gifts, that in
the harvest time of a few years hence we
may reap bountifully and give liberally of
our bounty to the starving millions of the
earth. Because of the large attention we
have given to supplying the needs in our
own midst, we are no doubt able to do far
more for the heathen than we could havedone, if we had been indifferent to the
needs in our State. In addition to vigor-ous work in our State making us stronger
and more able to help others, it makes us

more willing, nay, more anxious. Compa-

red to what we are expected to do for State
Missions, we have scarcely begun and have

only two months in which to do more than

three-fourths of a year's work. But in a
brief time with united effort, we made thestanding for home and foreign missions, and
we can do the same for State Missions. Weneed to plan wisely and to execute thor-
oughly; and, if all the pastors and churches
will do this, our task will be easily accom-
plished.Our one-Sunday-a-month churches will
have only two more meeting days before
the convention meets in Gulfport. It will
be very important to use the strictest econ-
omy in the use of time.It is said that procrastination is the thief
of time. The saying is true. It is equally
true that doing everything at the proper
time, allowing no opportunity to pass unim-
proved, is the sure way to happiness and
success. It is of great importance that
we be careful as to how we spend the money
that comes into our hands during these mon-
ey months. In view of the debts we owe
and other large demands, let us see to it
that a liberal portion of all that passes
through our hands finds its way to the
State Mission treasury. Our God will hon-
or us for a liberal division of that with
which He blesses us. Let every one of us
give as God has prospered and we shall
have plenty for State Missions and to
spare.Secretary Rowe will be in the field prac-
tically all the time until November 1st
Therefore, let no church nor pastor depend
on him in their campaign for State Missions.

His hands will be quite full with associa-

tional meetings during this time. How-

ever, let collections be pushed and remit-
tances made as rapidly as collections are
made, as the money is needed now. Do
not hold funds until the Convention.Rev. M. O. Patterson is aiding Rev. J. T.
Dale in a meeting this week at Collins.Rev. C. D. Potts, now of Oak Forest Tex.,
will make Mendenhall his home after No-
vember, next.Dr. H. H. Hibbs, D. D., goes from Wil-
liamsburg, Ky., to Murfreesboro, Tenn., to
join hands with the workers for Tennessee
College.The Second Baptist church, of Jackson,
has done an unusual thing in unanimously
inviting their pastor to do the preaching in
a meeting which will be held early in Oc-
tober. An evangelistic singer will be se-
cured to lead the music during the meet-
ing.Rev. R. H. Tandy presented his resigna-
tion as pastor of the Hazlehurst Baptist
church on last Sunday, to take effect on
October 1st, 1911. Brother Tandy has no
definite plans but awaits the leading of the
Lord as to his future sphere of labor. We
should regret very much for him to leave
Mississippi. He has been one of the most
valuable pastors who have come to Missis-
sippi, spiritual, intelligent, hopeful and thor-
oughly sympathetic and co-operative in all
our organized work. We trust the Lord
will lead him and his excellent wife into
the right place.Rev. J. R. Johnston, pastor of the Gloster
church, and Miss Amie Lea, of Liberty,
were married on September 1, 1911. She
is of the historic Lea family of South Mis-
sissippi, being a granddaughter of the late
Wilford Lea. Brother Johnston is in a
meeting this week at New Zion.The youngest child of Rev. W. P. Price
was baptized Sunday evening at the Second
Baptist church, Jackson, by pastor McMil-
lin. At the close of the service letters of
dismissal were granted Brother and Sister
Price, and their three children. They go
to take up their new work at Waycross, Ga.
They will be greatly missed by the Second
church people where they are greatly hon-
ored and loved.What of the Church? by J. S. Wallace,
Professor in McMinnville College, and pub-
lished by Griffith & Rowland Press Philadel-
phia, Pa. The book contains seven chapters.
1. What Do You Think of the
Church? 2. A Church Wedding. 3. A
Church Family. 4. The Problem of the
Church. 5. The Opportunity of the
Church. 6. The Mission of the Church.
7. The Hope of the Church. It contains
124 pages, and is well worth reading.Story of the Bible, from Genesis to Rev-
elation, told in simple language. Adapted
to all ages, but especially the young. By
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tractive design stamped in three colors,
\$1.50. Charles Foster Publishing Co., 716
Sansom Street, Philadelphia, Pa. Can be had
from the Baptist Record, postpaid, for
\$2.00.**Gilmer, Texas.**On the third Sunday in August we began
a great meeting here. Rev. S. E. Tull, the
pastor of the First Baptist church in Padu-
cah, Ky., did the preaching. The meet-
ing continued for ten days and every service
was glorious. I knew that Brother Tull was a good preacher, but he is great.He is one of the best I ever heard. Padu-
cah knew a good thing when they saw it.
Our people will never forget him for the
noble work he has done for them.There were twenty-nine additions to the
church, twenty-four for baptism. God
alone knows the good that has been done.
The church has a broader vision and the
pastor is much encouraged.We have had seventy-two additions to the church since
last January. Twenty-seven of these were
added to the church during our meeting
last April held by Brother Loveless with
us one day and night during our meeting.May God bless these two noble pastors
wherever they go.God bless The Record and the good peo-
ple of Mississippi. J. R. Nutt.

Mississippi Woman's College

SESSION OPENS SEPTEMBER 20, 1911**A first-class College with first-class accommodations for Girls
only. Under control of the Baptists.****All the Literary and Conservatory Branches under well trained
Specialists. Large, well ventilated rooms for two girls only on
first and second floors, newly furnished and beautified. All
modern conveniences. Terms reasonable.****For catalogue and other information, apply to President W. W. RIVERS, Hattiesburg, Miss****Roy Chandler a Benedict.****Yes!**The prettiest home wedding that it has
been my pleasure to see was solemnized on
last Wednesday evening at 8:30 o'clock in
the little city of Shubuta, when Rev. Roy
Chandler, pastor of the local Baptist
church, led Miss Margaret Johnston, the
petite, winsome blonde daughter of a pros-
perous merchant and highly respected citi-
zen, to the marriage altar.The spacious parlors of the Johnston
home were thrown open. A festooned and
garlanded aisle covered with pure white
had been made across the front room. At
the head of the aisle was a strong, high
arch clad in flowers and ribbons. The
wedding march was sounded and there
came first a lady and gentleman attend-
ants, then the groom and best man were fol-
lowed by the little ring bearer. Then the
bride and her maid, both beautiful and coy,
came like a slow moving vision from some
elysian land of springtime and flowers. In a
few minutes the solemn words of the cer-
emony were pronounced before the large
audience that was rapt and earnest with at-
tention.The bride and groom are now honey-
mooning around the lakes for two or three
weeks.It was delightful to see the high esteem
in which all the people hold Brother Chan-
dler, and to hear the fine comments upon
his work.

May the Lord bless them more and more.

It was a solemn joy to me to be there to
perform the ceremony and to enter into
their lives on such an auspicious occasion.

L. E. Barton.

But Once."I shall pass through this world but once.
Any good, therefore, that I can do or any
kindness that I can show to any human be-
ing, let me do it now. Let me not defer
or neglect it, for I shall not pass this way
again."

W. M. Burr.

To the Record and its many readers:
I would submit a few thoughts and max-ims to you from which I hope the young
and inexperienced may profit.As the light of the sun precedes its heat,
which is the vital principle of the life of
vegetation, so the light of the gospel pre-
cedes grace which is the vitality of the soul
of man.Hence, the great importance of Biblical
information which directs the soul to eternal
salvation so read the Bible as to make it the
primary medium through which the will of
God is revealed to man.Also attend preaching as it is a divine
process of revealing God's will, through the
inspiration of a God-called minister, and
fail not to attend the Sunday School, as an
intellectual, moral and Christian agency,
and, also, it stands for and aids in the
promulgation of the gospel.Listen, young people, disgrace and shame
come not from failure, but from low or no
aim.Honor or merit comes not from wealth
nor ostentation, but from plain integrity,
hence, we are not known by zone, but by
tone. Always be what you appear to be
and thereby save a useless plea.The name makes not the man, but the
man the name.True education is all the faculties of the
mind and soul of man brought out and de-
veloped into useful and practical power.As the fruit is to the fecundity of the tree,
so are works to divine faith.As water is to the cleansing and the nec-
essary supply to the physical life of man,
so is the divine grace to the soul of man.As the moon gives out light to the phys-
ical vision, and no heat to stimulate
the physical vitality, so is the moral law with
its light of information, but no grace by
which to cleanse and vitalize the soul of
man—hence the utter impossibility of being
saved by the law.

A. J. Johnson.

Ethel, Miss., August 30, 1911.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Larey.

September 10.

Daniel 1:1-20.

Daniel and His Companions.

Golden Text: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Romans 14:21.

Beginning with this quarter we have three lessons from one of the most interesting of the Old Testament heroes. I trust that each one of us will read carefully the entire book of Daniel, even those last difficult chapters that fairly bristle with mystery and marvel.

But I trust also that each one of us will bear in mind that our hero, as we first meet him, is a mere youth

"subject to like passions" to the youth of this day, and filled with energy, ambition

and enthusiasm.

Let us follow his life as given in these lessons with the purpose of getting practical good from them.

For the next several weeks we are to study stories of the people who were carried captive to far away Babylon.

They were not all taken at once, but at different times covering a period of perhaps twenty years.

And they were not kept as prisoners after reaching Babylon.

They were allowed to build their homes and carry on

their trades, but could not return to their own land.

Today's lesson is a story relating to certain of these captives.

Name the young men who have to do

with this lesson. (The king, Daniel and his three companions.)

What were about their ages? (The king

about twenty, the four young Jews about

seventeen.)

When were they taken captive? (Verse

17.)

What was the result of the king's talk

with him? (Verses 19 and 20.)

What position was given him? (Verse

19.)

What was the office of magician? (To

figure out knowledge hard to understand.)

What was the office of the enchanter? (An office held by men of science and culture. Daniel was a learned man; in this day he would be honored with the title of LL. D.)

What was pulse? (Vegetables, like peas, beans, etc.)

Are you as firm in that purpose as was Daniel?

Are you afraid of ridicule?

Is it a duty to give some time to the cultivation of physical beauty?

What relation has that question to temperance?

What is the difference between self-denial and self-control?

How is intemperance in any way a hindrance to serving God perfectly?

Does courtesy pay on all occasions?

What was the biggest word in Daniel's life? (NO!)

Panama and the Canal Zone.

J. H. Coin.

The Isthmus of Panama lies south of Pittsburgh, and is, therefore, far enough east to use Eastern time.

Colon, at the north end of the Canal, is about 1,500 miles southeast of New Orleans, and is five days by steamer.

It was first organized by Spain as the Province of Castilla del Oro in 1509, and became part of the kingdom of New Granada.

It remained Spanish territory until 1819, when it achieved independence from Spain. It then passed through many vicissitudes, intense revolutions and changes, at one time being a member of the Granadian Confederation, and then one of the United States of Columbia. On November 4, 1903, it asserted its independence. The government was immediately recognized by the United States, and later by the leading governments of Europe.

The executive authority of the government is vested in a president, elected by a popular vote, for a term of four years. He is assisted by a cabinet of four members.

The lawmaking branch of the government is a single body, the National Assembly, consisting of deputies, elected for a term of four years. The Assembly meets every two years and its powers conform to those vested in all Republican assemblies.

Panama is divided into seven provinces, each administered by a governor. The provinces are, in turn, divided into municipalities administered by popularly elected Municipal Council and by a Mayor. The administration of (in)justice in the republic is vested in a Supreme Court, and in Circuit Courts, and other inferior tribunals.

The extreme length of the Isthmus is about 480 miles and its width from 35 to 110.

The total area is 31,570 square miles. In other words, it is about the size of the State of Pennsylvania, which has a population of more than six million, so it will be seen here that the people here are not very thickly settled.

There is a varying population in Panama. It will range from three hundred thousand to four hundred thousand, and is composed of nearly every nationality under heaven.

On the Canal Zone alone, our government reported one hundred and thirty arrests for one month, and this number represented forty-seven different nationalities.

Here one can hear almost every known language of earth in a single day. In a heat-

ed conversation in the street—from which there is absolutely no danger—one can hear a jargon of English, French, Chinese, Spanish and the Lord above knows how many others. The negroes from the West India Islands speak what they call English. Negroes from different islands have little to do with each other. Those from islands under British rule tell you with pride that they are "British subjects," and we presume that they mean British subjects, but it always pays to be uncertain. The Jamaican negroes are a very intelligent race. There is a saying here: "Jamaicans for intelligence and Barbadians for work." The former are much further advanced in civilization than the North American negro, but in common gumption, are fully as stupid. Dr. Gray made some very illuminating remarks at the Convention in Baltimore on the negro's ability to sing. I am anxious to see him before an audience of three hundred of these negroes, as I was yesterday. Well, yes, the American negroes can sing some, but you should hear these! They can no more sing than a pond full of frogs. Some of them know music and can carry a tune, but their voices are really painful.

Generally speaking, the Isthmus is composed of disconnected mountains. There are some which may be regarded as ranges. One to the west is known as Chiriqui and has an average elevation of 6,500 feet. The principal peaks are Mt. Chiriqui, 11,265 feet and Mt. Blanco, 11,740 feet. Farther east the mountain system is known as Veragua Mountains, of which the principal peaks are Mt. Santiago, 9,275 feet and Mt. Tuta, 5,000 feet. Several short ranges project toward the Caribbean shores and south to the Pacific. Between these mountains run rivers galore, the principal one being the Chagres, one of the most treacherous streams in the world. It is this river that the United States is damming up, in order that the back water may fill the Canal, making a system of lakes, where it overflows the lower country with an area of 165 square miles of water, one part of which will be ninety feet deep. Bear in mind that this water will be eighty-five feet above sea level and ships must be raised to it by a system of locks, as it comes out of one ocean, and lowered as it goes into the other.

But as I see matters, we, as a denomination, are not ready to consider the establishment of such college. If we are not as well equipped in Mississippi as we should be for educating our girls, for the present, at least, let communities supply that need, as Hattiesburg is undertaking to do. An enterprise of that kind does not require as costly equipment as would be the case for a female college for all the Baptists all over the State. When we get ready to locate a Baptist Woman's College for the entire State, I think the city or town that gets it should give us a location and \$150,000, all of which should be put into buildings leaving the equipment to be provided for by the Baptists of the State. At least, we should put up buildings to cost one hundred and fifty thousand dollars. We had better stay out of it unless we can go into it on a scale worthy of us as a denomination. Let us not piddle.

In closing, I mention the case of a young man with whom I talked some time ago, who told me that the greatest mistake of his life was his failure to embrace the opportunity for a theological course a few years previously. With the necessary effort, he could have broken away and have come to the Seminary. He believed, however, that the kingdom could not spare him, even temporarily, from its work. Then he married, and according to his testimony to me, it was too late for him to come when he spoke, and henceforth, he felt that he would limp through the ministry because of his lack of

fore us calling for our immediate attention—our Baptist Hospital. We need a \$50,000 hospital building on our lot far worse than we need a female college. The building in use is entirely inadequate and too small. If we had the room, we would have twice as many in our hospital now. People apply but there is no room.

Jesus did not neglect the bodily needs of humanity; nor should we. We are walking in the footsteps of Jesus when we address ourselves to look after the sick and afflicted. I know of no one thing that in my estimation will come nearer putting us where we ought to be as a denomination than a first class Baptist Hospital.

I. P. Trotter.

Some Pitfalls of the Young Preacher.

By Rev. E. Y. Mullins, President of the Southern Baptist Theological Seminary, Louisville, Ky.

This brief article is to call the attention of young ministers to certain dangers which beset them at the beginning of their ministry.

1. First, I name the pitfall of delay in taking a theological course. Many a man imagines that he will take a Seminary course after a few years, but he becomes so involved in the work, that he finds it impossible to do so.

2. Another pitfall he needs to avoid is the misleading praise of his brethren who often insist that he needs no special training.

3. The pitfall of the false view that in this age of education he can succeed without special training. If the lawyer and the doctor need special training, so does the minister.

4. The pitfall of premature marriage. Many a young man marries before obtaining his education. Usually, this is a mistake, though, of course, the difficulty is often overcome by those who have the will and who come to the Seminary after their marriage.

5. I mention next the delusion of an overestimate of self in considering the needs of the world. The young man entering the ministry of course feels that his services are very important and that a dying world calls for his prompt entrance upon the work. He forgets, however, that he can do far more, in a year after thorough training than in a much longer period without the training.

In closing, I mention the case of a young man with whom I talked some time ago, who told me that the greatest mistake of his life was his failure to embrace the opportunity for a theological course a few years previously.

We have no need for such commission. As matters now stand, such a commission would be the equivalent of a second board of trustees of Mississippi College, as this is the only college we own. What a misfortune such a board would be!

BAPTIST HOSPITAL

My special reason for expressing the sentiments above is that we have a matter be-

reparation. Many a young minister commits sins blander and carries a life-long regret at the result. I shall be glad to correspond with many who may be interested in the theological course.

Three Dispensations.

God has given the world three dispensations of His word.

First, the law given by Moses.

Second, the law established under the sign of the kings.

Third, the law fulfilled under Christ.

The period of the first dispensation began with the birth of Moses, and ended with his death.

The period of the second dispensation began with the anointing of Saul as king in Israel, and ended with the carrying away of Judah, into Babylonian captivity.

The period of the third dispensation began with the birth of Christ and will end at His second coming.

The first dispensation was preceded by a period of spiritual darkness for about four hundred years; but was followed by the enjoyment of all the promised blessings in the promised land. Josh. 21:43-45; Neh. 9:24-25.

The second dispensation was preceded by a period of great wickedness, of about four hundred years, but was followed by a season of much rejoicing. Neh. 8:9-18.

The third dispensation was also preceded by a period of spiritual darkness of about four hundred years, but will be followed by the year of the Lord's jubilee, or Sabbath of a thousand years. Rev. 20:1-6; Isa. 65:17-22.

In the first dispensation Moses built the tabernacle for a dwelling place for the Lord.

In the second dispensation Solomon built the temple for a dwelling place for the Lord. The temple was built after the pattern of the tabernacle, only much larger.

These buildings are types of the human body as a dwelling place for the Holy Spirit.

The tabernacle and the temple, each had three compartments: The outer court, the inner court, and the holy of holies.

The outer court was for the dwelling place of the Father; the inner court was for the dwelling place of the Son; and the holy of holies was for the dwelling place of the Holy Spirit.

The ark of the covenant of the Lord is a type of the Holy Spirit. In the ark was put the book of the law, and it was placed in the holy of holies; as the Holy Spirit conveys and keeps the word of life in the heart.

As compared with the temple, the body is as the outer court, the mind is as the inner court, and the heart is as the holy of holies.

The body is for the dwelling place of the Father; the mind is for the dwelling place of the Son, who reigns as king on high; and the heart is for the dwelling place of the Holy Spirit.

The only way to reach the inner court in

the temple was through the outer court, and the only way to reach the holy of holies was through the inner court. So, in like manner, the only way to reach Christ by faith, is through repentance toward God; and the only way to reach the spiritual birth is through faith in the power of Christ to save.

The miraculous crossing of the river of Jordan is typical of the first resurrection; and Josua who led the children of Israel through the river, and into the possession of the promised land, is a type of Christ, the resurrection.

Going down into the water signifies going into death; coming up out of the water signifies coming up out of death. Being overflowed by the water, as in the case of Pharaoh, and his armies, in the Red Sea, signifies destruction in death. Resting upon the water, as the infant Moses in the ark, in the river; or that of Noah in the ark of the flood, signifies safety, and security from destruction.

The destruction of the temple, when Judah was carried into captivity, is typical of the death of the body. The rebuilding of the temple on Judah's return from captivity is typical of the resurrection.

M. L. Oswalt.

Observations and Meditations.

By X. X. X.

We have in the world two divine institutions—the family and the church. These two institutions are so dependent upon each other as to be mutually necessary to a high order of efficiency in either. Where there are no churches, or where the spiritual life is lax, it is very hard to promote the highest ideals in home life; it is equally true that low standards of family life hamper church work.

The New Testament work must stand in all its teaching for the sacredness of marriage, the purity of the home atmosphere, and the highest spiritual ideals for all mankind.

When a preacher intentionally avoids preaching the truth that is needed, he invites Heaven's displeasure upon himself; and when a congregation or individual fails to receive the truth, it is done at great risk.

When preachers are given the regard and esteem that is their due, they are a savor of life unto life, but otherwise of death unto death.

Parents should teach their children to have a very high regard for the pastor. If he is to be as helpful to them as his calling justifies him in expecting to be, the parents must prepare the way. Preachers are now called "parsons" because there was a time when the pastor was regarded as the person of the community. His calling, character, culture and work justify his being held in this high esteem now. His ministry, both public and private, is of the greatest value and both parents and children need to so regard it. He is peculiarly God's man.

My Summer's Meeting.

It has been my pleasure to be in five meetings only this year and have had, on the main, good ones. My first meeting was with the church at Seobey, where I have the honor to be pastor. This meeting began the fourth Sunday in July, and continued until the following Friday night. There were no accessions to the church, and so far as this is concerned the meeting was a failure. But the church seemed to be greatly

helped, and a move was made for better conditions there.

I had a week of rest when I began the next meeting with Bethel church, four miles north of Holcomb. This church, as did also the Seobey church, had no pastor ~~set~~ year, and were in a demoralized condition. The meeting continued there until Friday night after starting the first Sunday. There were no visible results so far as conversions or accessions were concerned. But one deacon, who had openly declared that the devil had the church, and that he would not attend it any more, got right enough to come back to the church and make acknowledgements and worked the remainder of the meeting. The church was greatly helped up and the prospect for some good work there is encouraging. In these two meetings I did all the preaching.

My next meeting was with the church at this place—Jefferson—and I had with me Brother N. W. P. Bacon, of Sardis. He came to us for the Monday night service and remained until Friday night. His preaching was the delight of all who heard him, and we were glad to have him with us. He is a good and genial spirit. It is a pleasure to work with him and I hope this is not the last time I shall have that pleasure. The results were six by baptism, and the church made a resolution to get higher for the Lord's work. Things are moving here to higher planes for Christian living and working. The meeting closed on Sunday night just after the baptizing in the evening. Brother Bacon takes with him the good will and wishes of our people, and we welcome him back again.

I left Monday morning for a cross-country ride of twenty-eight miles to New Goshen church where Brother Joel D. Rice is the beloved pastor, and has been for a good many years. This church is a few miles to the north of Cascilla, and we had good congregations at all the services, so much so that there was a call for a larger place of meeting. This was provided for by building on an ideal spot a good arbor. This would accommodate about two hundred and fifty and this was filled to overflowing at one service. The remainder of the time was threatening weather and many were kept away on that account. This church gave this preacher a hearty welcome and hearing. Brother Rice, the pastor, sadly laments a seeming failure of his health so far as to hamper his pastoral work. This is truly a man of God who has worn his life about out for the people right around him. He has many there who love him very dearly. May the Lord give him many years of good work with his loved churches and loved ones.

Get the church and the kingdom on your heart. Consider what you can put into the church as well as what you can get out of it. The church is not kept for your convenience, but as an organization by which you can help save the world.

Be a "booster." A booster is worth a hundred croakers. In fact, the persistent kicker, so far as church usefulness is concerned, is just one less than none.

Love the church. It is the world's greatest institution. If the world is saved it will be done through the church. Christ began it.

Believe in your own church. It is just what you make it. Pray that you may be worth something to it.

Reverence the church. It is not a secular institution. It is not a center for social amusement. It is the house of God. Use it as such.

Attend the church. There is no inspiration in preaching to empty seats. See that your pew is filled at every service.

Guard your tongue. Your neighbors are

reading your life. A cruel or unkind word may drive somebody from your church. You may not mean any harm. But you are responsible for the consequences of your words as well as the motive. Don't offend. Listen to Christ. "Woe unto the man by whom offense cometh."

Contribute to the church. The preacher cannot work on earth and take his meals in heaven. Church expenses must be met. Are you doing your share?

If you have any contention with anybody, get it straightened out. If you try and they refuse, you exonerate yourself. If you refuse, it will be chalked up against you in the judgment. This is a blue penciled crime. What will you do about it, then?

Go to your pastor and say, "I do not know how much I can do, but I am willing to do what I can. Count on me. Use me."

Avoid any display of class distinction in your church association. Measured by Christ's standard, goodness is greatness. There is so little difference in the highest and lowest that you have nothing to boast about. Safeguard the interests of your church along this line.

Don't speak lightly of anyone's social standing or intellectual training. Unavoidable poverty is no disgrace. The inclination to ignore those below your own rank is the most obvious symptom of empty-headedness.

Learn to hide your aches and distresses under a pleasant smile. Few people care much about your toothache or rheumatism. God can do more with some troubles than the preacher. Try Him. Use your pastor when you need him.

(Appendix. Read these over carefully at least once a week.)—The Lutheran Advocate.

Lawrence County Association.

The above mentioned body will meet with the Hepzibah Baptist church, three and one-half miles east of Arm, on Thursday, September 28th, 1911. Let all messengers and visitors who come by rail please notify I. E. Fortenberry, Arm, Miss., R. F. D. No. 1, so he can arrange conveyance for you. If you fail to notify him, don't get mad if you have to walk out in the mud or dust!

T. J. Batton, Pastor.

A Good Meeting.

We began the meeting at Pleasant Ridge church, near Sturges, Miss., on Saturday before the fourth Sunday in August. Bro. W. R. Cooper, of Grenada, reached us on Sunday and preached with great power until Thursday night. The membership of the church was greatly strengthened and twenty-one added to their number, nineteen by baptism and two by letter. Brother Cooper is one of our best preachers and God blesses his work.

Yours for Christ,
R. L. Wallace.

WOMAN'S WORK.

MRS. T. J. BAILEY, Editor, Jackson, Mississippi.
Direct all communications for this Department to Mrs. T. J. Bailey
Woman's Central Committee:
J. A. MACKETT, Meridian.
W. R. WOODS, Meridian.
W. E. SMITH, Meridian.
MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.
Officers of Annual Meeting:
W. H. McCOMB, Clinton. President.
Mrs. A. J. DENNIN, Clinton. . . . Vice-President.
Mrs. G. C. RILEY, Jackson. . . . Recording Secretary.

It was a pleasure to have Mrs. W. R. Woods, secretary of the Woman's Central Committee, call on us on her way to the Sunflower Association, whither she was going to help along the work among our women.

My Dear Sisters:

I am in receipt of a letter from Mrs. Woods, our secretary of the Central Committee, telling me that the Woman's Central Committee had asked me to take the place of our good Sister Price, who has recently left us to go to Waycross, Ga., and to help out with the work until the Convention meets.

I feel like making an apology to the sisters over the State for accepting to assume the work in any of its departments and especially do I feel great trepidation in following the very efficient sisters who have preceded me. I do not feel that I am competent to do this work as it should be done—but if my sisters think it my duty to help them out with the work in the emergency, I will, with the help of the Lord serve the best I can.

The world is new to me and I shall make mistakes, but I pray you all to be lenient with me. Give me your help and your earnest prayers and God will supply all needed strength.

Yours in the work.

Mrs. T. J. Bailey.

My dear Sisters:

I want to call your attention to the fact that our associational session is on. It is important that each society send in its report promptly. We can not get an accurate estimate of our Woman's Work without these reports.

We are very desirous of making a good report in all departments of our work at the Convention.

Let us all make one united effort to report an increase in our contributions.

When you send your report to your associational vice-president, send one also to our secretary of

We bespeak for her your hearty co-operation and prayers.

Some of our societies are deeply interested in the Standard of Excellence as set forth in these columns last week. Will your society be A-1? Let's do our best to have many A-1's in our State.

Write Mrs. W. R. Woods or your vice-president, and they will send it.

\$4 a day SURE
Easy work with horse and buggy
enough to earn \$4 a day for ironing
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Thursday, September 7, 1911.

THE BAPTIST RECORD.

Calhoun Association.

Let me urge the pastors of the churches of the Calhoun Association to make preparation to be at the organization of our Association at ten o'clock a.m., Wednesday, the 20th of September. Get the churches to elect delegates that will come for business and stay to the end. The cause of Christ demands that we do our very best to make this the best meeting we ever had.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment

without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

CANCER

A safe and sound cure for Cancer may be had at Dr. J. N. Tucker's Sanatorium, 922 38th Avenue, Meridian, Miss. No humbug. Best references and testimonials furnished on application. Can accommodate both white and colored patients.

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Webb Brame.

Shepherdsville, Ky.

Calhoun Association.

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churches of the Calhoun Association to make preparation to be at the organization of our Association at ten o'clock a.m., Wednesday, the 20th of September. Get the churches to elect delegates that will come for business and stay to the end. The cause of Christ demands that we do our very best to make this the best meeting we ever had.

His treatment is unlike any other.

It is not a spray, douche, salve, cream,

or inhaler, but is a more direct and

thorough treatment than any of these.

It cleans out the head, nose, throat

and lungs so that you can again

breathe freely and sleep without

that stopped-up feeling that all catarrh

sufferers have. It heals the diseased

mucous membranes and arrests the

foul discharge, so that you will not be

constantly blowing your nose and spitting,

and at the same time it does not poison

the system and ruin the stomach as

internal medicines do.

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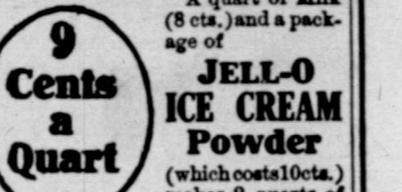
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days before. His strength was

remarkable and after undergoing

two operations, he lingered, al-

ways uncomplainingly, and re-

signed to God's will, for several

days, and on the morning of July

31st, he answered the sum-

mons to "come home" and very

peacefully and silently entered

into that rest of the people of

God. Our hearts were so sad

for the loved ones at home. His

dear aged mother and loving sis-

ter Mamie and his preacher fath-

er and all who knew him loved

him. He was a young man that

truly lived for his friends. So

anxiously did he always strive to

lighten the burdens of his mother

and sisters and it was impressive

to note how gladly he tried to

make it possible for his father to

go and preach when occasions

came.

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O'Neal tells of her death and by

the request of her husband the

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S. Chapman and friends will be

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who is unable to purchase one.

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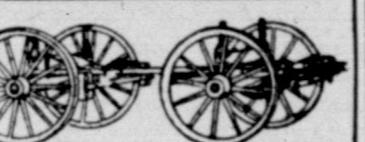
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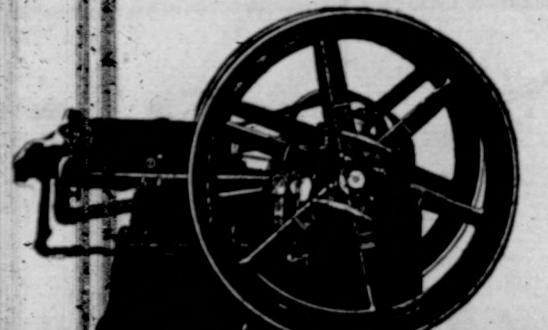
will be others added to the

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ing was of that type that con-

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"Evangelization of the World in a Generation."

Victor I. Masters, Editorial Sec.

Mr. Joseph A. McAfee is the assistant Corresponding Secretary of the Northern Presbyterian Board. He is the author of "Missions Striking Home," the key-book for students for domestic missions. There has just come from the press a second book by Bro. McAfee that is probably equally as stimulating as the first. The name of the book is "World Missions from the Home Base." I present below what the writer has to say on the subject indicated in the heading above. It is striking, sane, conclusive. Moreover, it is very timely.

"Our program is the capture for righteousness and God of every force and process of civilization, economic, social, industrial, commercial, political, or other. It is no degree short of the setting up of the kingdom of heaven on earth.

"That is, to be sure, a staggering proposition; if one is of the sort to be staggered. It is perhaps not unnatural that various attempts are made to avoid the plain issue involved. After some pondering, the matter-of-fact sailor-ventured to estimate that the temptation to construct a philosophy and theology which will permit saving the base while the issue is evaded is for many irresistible. Much of the missionary enthusiasm of our day has been rallied by the slogan, 'The Evangelization of the World in the Present Generation.' That cry has in it the appeal of a great and triumphing purpose. When it means what it says, it may indeed marshal the hosts for a genuine spiritual conquest. It has been much criticised as too ambitious; it is so large as to be visionary. Nay, nay, there is rather to complain because it is too narrow and cheap. One or another is sometimes heard shouting that slogan in the attempt to rally the spiritual hosts who forthwith inexpressibly weakens his appeal by an insipid definition of the term evangelization.

"Evangelization implies only that a preaching church shall proclaim its message. Its sole responsibility is bearing the witness, whether the world shall hear or forbear. It is not our concern that the world as such shall be saved; our obligation ends with hearing the witness. That duty laboriously performed, we may contentedly await the triumphant descent of our Lord of glory to witness the discomfiture of the unbelieving and the bliss of the redeemed. Oh! oh! it is not to the present purpose to dwell upon the heartlessness of such a program; its cheapness is the point. As through a serious generation should put itself to the strain so that it might lust its ears with the crack of doom! The best which can be said for such a program is that it gains its inspiration from John the Baptist—though that is doing the good man gross injustice. He was only a witness, a voice crying in the wilderness. The proposed program does not reckon that the Christ has come, whose function it is to bring things to pass.

"The story is sometimes told of the British tar who was asked how long a time would be required by the forces of the British Navy to convey a message from his Majesty, the King of England, to each inhabitant of the globe. After some pondering, the matter-of-fact sailor-ventured to estimate that the thing might be done in eighteen months' time. The story is often told to cast reproach upon the heralds of Christ for their dilatory ways. More than nineteen centuries have passed and still millions have never heard—and so on.

"Those heralds are doubtless all too dilatory, but the story carries with it exceedingly uncomplimentary implications as to the nature of the program contemplated.

As though the proclamation of the gospel of Christ were something like an eighteen months' job; as though a certain play of sound waves on the tympanum of men's ears were sufficient! It would be interesting to know, doubtless, whether the sailor's calculations are correct, but the results of the test would scarcely have even academic value. Perhaps, the church's signal service corps might perform such a feat, but the newspapers would have more

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startling news to crowd out the report the very next day. A spiritual program which does not grip and transform lives, and fit them to their essential social relations and which does not employ the means adequate to that end, is too cheap for any serious generation.

"This shift has an emasculating influence upon Home Mission endeavor especially, since by its computations the work of evangelism for the United States of America has been already effected, or has been so nearly done that the demand for further effort sinks into comparative insignificance. Jesus has been made known, the presentation has been made to practically every inhabitant of our states and territories; each has had his chance to hear and believe and be saved, and, in so far, the church can now be relieved of concern, while more stressful obligations are met elsewhere.

"The stupendous spiritual problems of our generation, every one of which in this land of ours loom into colossal world significance, are hopeless in just the degree in which our missionary agencies are under the domination of such a missionary conception. The discerning have observed that much of our conspicuous missionary propaganda is so dominated. It will, of course, get us nowhere on the road to a real goal. The enthusiasm it generates will evaporate to no effect unless it can be captured by a more serious purpose. A ministry of evangelization which lets off the spiritual forces of our American life, with bearing a witness, and which does not make strict actions as to the actual bringing things to pass, which does not at every turn test the validity of the message by its powers of reconstruction, is a delusion which no serious people will entertain."

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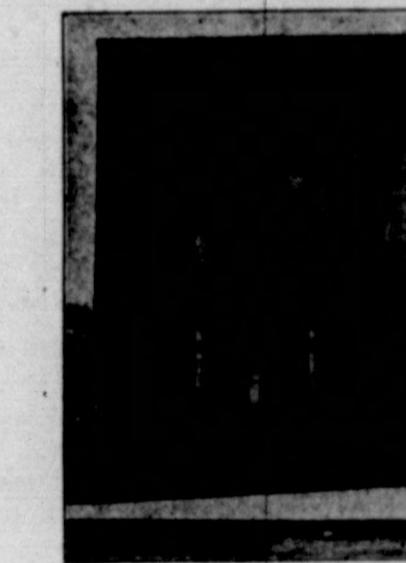
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DEOPSY

Sealed. Quick relief. Re-
lieves swelling and a short
spell in a few days. Usually
in 48 hours. Effectual.
After trial treatment from
Dr. W. H. LEE, ATLANTA, Ga.

But why He came and drew so
nigh,

I tell you now, I know not why.

The river of death I cannot ford
Without His armour, without His
sword,

So I will take them for the right,
And they'll protect me day and
night.

I can take the helmet and the
shield,
And stand alone on the battle-
field,
And Satan with his mighty foe.
Can't drag me down to endless
woe.

I'll take Him for my only part,
And let Him rule and keep my
heart,
And may he ever do His will
If it be keep or even kill.

Now, help me, Lord, to do my
part,
And give to thee my sinful heart,
For there are foes for me to face
In all this mighty, wicked race.

Lord, without thee, all is vain,
And not a victory could I gain
But thou art lowly and thou art
meek,
Thou canst lead me over the
steep.

Now, keep me in thy tender arms
Free from toils and all alarms,
And when my work on earth is
done,
I'll wear the crown that love has
won.

Jim Parnell.
Johnston Station, Miss.

For Health or Pleasure.

About fifty-five miles from
Chattanooga, on the Queen and
Crescent Railroad, is Rhea
Springs, one of the most delightful
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the South.

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almost a specific in diseases of
the kidneys, liver and stomach,
and this, with the climate and solid
comforts of the Hotel and cot-
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for miles around the scenery is
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riding, swimming, and fishing
leave nothing in the way of recre-
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Terms and any information de-
sired about the Hotel or Rhea
Springs water will gladly be given
upon request, or prieses of the
water direct from the Springs to
your home, can be had by address-
ing Rhea Springs Company, Rhea
Springs, Tenn.

stand it, and realize what love
means.

So I am sure that we have no
better way of serving the Lord
than by loving Him.

So brethren, let us put our
whole love and trust in Him. Let
us use love and prayer together
in perfect unity and I am sure
we will accomplish something.

Mendenhall, Miss.

Love of Jesus.

I am a lad still in my 'teens,
With the love of Jesus in my
dreams,
As I lay in sleep by the window
side,

Thinking what a joy for me He
died.

Must I be silent all my days,
Without a word of honor or a
word of praise?

Who saves me with his mighty
power,
And keeps me every day and
hour.

Who's blessed me with His sav-
ing grace,

And promised me a Heavenly
place,

Whose garment shines like noon-
day sun,

Whose love unnumbered ones
have won!

In His love I love to be,
Because he's done so much for
me;

He gave Himself on Calvary's
brow,

He did it, friends, I know not
how.

He saved my soul when I was
lost.

Without a word of price or cost,